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QUERIES TO PRAYING PROFESSORS OF EVERY DENOMINATION.

The following Paper, written by a Baptist Minister, was inserted in the London Evening Post, at an early period of the last American War, and may not be unseasonable at the present time, if you will reprint it in the Baptist Magazine. I know that the excellent Mr. Newton, of Olney, expressed his approbation of it. J. R.

Is it not the will of God, *that prayers, supplications, intercessions, giving of thanks, be made for* ALL MEN? 1 *Tim.* ii. 1. And *that* MEN *pray every where,* 1 *Tim.* ii. 8. Is not prayer then the duty *of all* men, in every age, and in every place, even men of every nation, be they Englishmen, Scotchmen, Spanishmen, Frenchmen or American men, or what men soever dwelling wheresoever? If different men, in different places, are all equally bound to pray to one God, must there not be some one rule to pray by? Or how can one God be the hearer and answerer of prayer to so many different men if they present different and opposite petitions? Is it lawful for any man to seek his own interest, or the interest of his own country, or his own party, any further than is consistent, with the *general* good, and the divine glory? Is not the general good and the divine glory one and the same every where? Should not the petitions of all praying men be regulated by a regard to the general good and the divine glory? May we not hope that there are many praying men in England; and are we sure there is not one man who has the spirit of prayer in America, on the side of the Congress? Are we sure there is not one praying man in Holland? Not one praying man among the French Protestants? Or if the Dutch should break with us, will that unchristianize every man in Holland? Is it the will of God that every man who prays in Holland, France, Spain or America should pray that

the English may destroy the Dutch, the French, the Spaniards and Americans. Can no Frenchman, or Dutchman, &c. &c. as lawfully desire that France, or Holland, &c. may be aggrandized at the expense of England, as an Englishman that England may be aggrandized at the expense of France or Holland and all the world besides? Is not there as much sense and religion in a Frenchman's or Dutchman's supposing that *their* governors must certainly be in the right, as in an Englishman's supposing our governors must always be in the right, because *they are ours*? If some good French Protestants are praying for France to prevail, some good men here praying that we may prevail, some good men in America praying that they may prevail, what way can be devised for all these men to be answered?

Wherever men pray ought they not to *lift up holy hands*; 1 *Tim.* ii. 8. If I pray for the gratification of any man's ambition and revenge, can I be said to lift up holy hands? Or if I pray for the gratifying of the ambition or revenge of any set of men, or of a whole nation, will that mend the case? May not every man love himself? But is not every man likewise bound to love his neighbour as himself? Should not my prayers then be regulated by the same rule as my love? What ought the interest of self to be to me, in comparison of the interest of my country? What ought my country to be to me in comparison with the Universe—in comparison with the Church of God at large—in comparison with the justice—in comparison with the glory of God? If I answer as a Christian must I not reply, *Nothing?* Can Dr. Witherspoon and Dr. Whitaker in America, or Mr. Romaine and Mr. Wesley in England, prevail with God to favour an *unrighteous* cause? Can he be blinded by party tales, or be persuaded by any importunity to violate the rules of impartial justice?

Is it not the will of God that *men pray without wrath and doubting?* 1 *Tim.* ii. 8. Can I pray without doubting for the success of all the measures of any set of men whatever? Or do I suppose that when the Pope lost his infallibility, it was found by the British Ministry? If it is not lawful for me to doubt the equity of any of the measures of *our* Governors, is it not as unlawful for Frenchmen or Dutchmen to doubt the measures of their Governors? Can I pray *without wrath* that God would destroy my fellow Protestants in America; or how can I justify myself in wishing fire and sword to overrun that Continent, or even justify my unconcernedness at their calamities? Can it

justify *some* Protestants in wishing the destruction of the Americans, that they are mostly dissenters, and blind to the divine right of Episcopacy? Can it justify *others* in wishing their destruction, or being unconcerned at whatever befals them, that some of them have heretofore shown too much of a persecuting spirit towards their own brethren who differed from them in matters of Religion? Can it justify this wrathful disposition that they are mistaken with regard to politics, or that they are not a part of US—that they want to be independent of US, or are now set against US? If I had lived in the days of Rehoboam, whom God forbad to go to war with the revolted tribes, 1 *Kings* xii, 24. would their rebellion and disorder in church and state, have justified my rejoicing in the calamities of that people, among whom there were 7000 men left that had not bowed the knee to Baal, even long after they refused to bow the knee to the house of David?

Can any Christian man contradict Bishop Hall's assertion, "That war can never be lawfully undertaken, but with a view to an honourable peace? Can any thing but pride and sin, make it *natural* for two nations to be enemies, merely because they are situated near each other? Are the French and Spaniards any fitter to die and sink as lead in the mighty waters, because they are poor, blinded Papists? Can I pray for that *without wrath*? If I say the Lord's Prayer after such a prayer, must I not wish for myself to follow them that have trespassed against us, to the bottom of the sea? If I am not bound to use the words of the Lord's Prayer, yet may I dare to pray contrary to the spirit of it? Is not God as able to save as to destroy? Ought not I as a sinner who need mercy myself, and not judgment, rather to wish that God would turn our enemies to himself, and to us, wherein they are in the wrong, than to wish they may be cut to pieces by thousands? Would not God be as likely to answer this prayer, as one more full of *wrath and doubting*?

If I pray for my King and Country, that God would bless the persons of our Ministers, and all their measures which are just and equitable; that he would send peace and prosperity, preserve our liberties and our Religion, forgive our sins, and defend us from all danger, convince us and our enemies of all that is wrong, and turn us from it to himself, can any man in America, Holland, France, or in all the world, that expects to be forgiven as he forgives, that lifts up pure hands without wrath and doubting, pray against me

Or suppose I should go on a mistaken principle, and that *offensive* war is (contrary to my apprehensions) as justifiable as defensive and that it is as right for me to pray to God to destroy others, as to pray to him to preserve us, yet can any man imagine mistake to be so heinous in the sight of God, that while I daily pray to him to defend me and my country, he will let the French come and *kill me*, because I scrupled praying him *to kill them*?

Is it so dangerous a mistake to extend the prohibition too far, "Bless and curse not?" Rather is there not room to hope that if all praying men in these contending nations were to unite in supplication upon one *general plan*, according to which *men* may *pray every where, lifting up holy hands, without wrath or doubting*, that God would turn our hearts against sin, especially our own sins, and turn our hearts to himself and to one another, that he would then hear our cries for Jesus' sake and quickly restore the invaluable blessing of PEACE?

TALE-BEARING.

"Blessed are the Peace-makers," says our dear Redeemer, and I think the best way to make peace, is, to take away the occasions of strife—remove the cause, and the effect will cease. *Evil speaking* has been a most prolific source of evil to our Churches, as well as to individuals—we all have seen and deplored its awful consequences. Reading lately some excellent passages bearing on this subject in that most valuable work, The Exposition of the Old and New Testaments by the Rev. T. Scott, I could not help wishing that these remarks might be more widely circulated, and I think the Baptist Magazine would be a suitable medium for that purpose. A LOVER of CONCORD.

Levit. xix. 16, 17. "*A tale-bearer.*" The original word seems to imply a *pedlar*, who trades in scandal, and goes from place to place bartering one scandal for another, to the injury of all parties concerned. This infamous, though common practice is connected with conspiring or procuring, the death of another, as the false witnesses did, who stood up against the life of Naboth, of Stephen, yea of Christ himself.

If any one have injured us, instead of harbouring resentment, venting reproaches, or contriving revenge, we should calmly and fairly reason the matter with him: not only in order that, being convinced of his fault, he may make proper acknowledgements and reparation to *us*, but that he may repent and obtain forgiveness before God. This seems the literal import of this

remarkable precept: but the reason of it extends much farther and shews that it evinces a want of love to others, if we see them commit and continue in sin with indifference, and without attempting to bring them to repent and forsake their evil courses: and that mild, plain, and seasonable reproofs, are the best expressions of love of which we are capable; though very difficult, and generally unwelcome."

Prov. xi. 13. "*A tale-bearer.* The word signifies *a trafficker in his neighbour's fame and honour.* 'As a merchant carries about his goods, for the sake of gain, so he carries about words, or rumours; if perhaps he get advantage by them; but often from a certain levity and curiosity: it may be added, and proud malevolence. Scandalous intelligence, true or false, is the article in which the tale-bearer deals: he is a travelling pedlar, vending such wares: whatever therefore he discovers of *this kind,* he publishes, let who will be ruined or disgraced. But a man of fidelity conceals those secrets with which he is entrusted: and will not disclose what he knows, by any means, when it may injure another's peace or credit; except the honour of God, and the good of society require it."

Prov. xvi. 28. "In various ways perverse men sow the seeds of strife and mischief. The *whisperer* for instance, by hints, surmises, misrepresentations, and slanders, not only sets the nearest friends and relations at variance; but excites jealousies among nobles and princes, whence spring seditions, and destructive wars between nations, and even between the inhabitants of the same nation. Being *a child of the Devil,* he is tormented at seeing others happy, and can only find relief in doing mischief, and rendering mankind miserable. What a hateful—yet what a common character!"

Prov. xviii. 8. "The words of tale-bearers are as flatterings, and they go do down into the bowels of the belly." (Old Trans.) This seems more literal. 'A whisperer of false stories makes a great show of harmlessness, if not of love, when he backbites others; nay, seems to do it unwillingly, and not without excuses for the persons whom he detracts; but his words sink deep into the minds of those that hear them,' (Bp. Patrick.) and incurably wound the very vitals. They infuse suspicions into those *to whom he speaks,* which embitter their minds against those whom they ought to love, and give rise to contentions that ruin their peace and comfort; and they wound the reputation of those *of whom he speaks;* they bereave them

of their friends, and lead them into innumerable troubles and temptations."

Rev. xx. 19. "The tale-bearer is commonly a flatterer. Thus he insinuates himself into the favour, and pries into the secrets of one person or family: and then he goes and tells all he knows, with a malevolent comment, in another family; accompanying his slanders of the absent, with flattery of those present, and in both addressing himself to the corruptions of the human heart. Whoever ridicules or reviles the absent, and flatters those present, may safely be deemed a tale-bearer; and in the next company he will act the same part: who then would have any thing to do with so infamous a character?"

Prov. xxvi. 20. 21. "Look upon him as an incendiary, that carries tales, and whispers false stories; and expel him from the family: for as the fire will go out, if you take away the wood that feeds it; so will quarrels and contentions cease, when he is thrust out of doors that blows up the flame." (Bp. Patrick.)

AN ATTEMPT TO DEFINE AND TO DISTINGUISH THE LAWS OF NATURE, PHENOMENA, PRETERNATURAL PRODUCTIONS AND MIRACLES; WITH SOME BRIEF CONNECTED REMARKS.

THE LAWS OF NATURE,

Are established Principles in the System of Being: "an order of causes and effects," constituted and produced by infinite wisdom, and by Omnipotent Power. From the little that man can comprehend of them, he can perceive that they are certain harmonious effects, consequent on certain uniform continued causes, which God in his omniscience, concerted for the unfrustrable order, perfect conservation, and sustentation of his stupendous Work of universal Creation.

PHENOMENA OF NATURE,

Are events that are actually in the course, or under the laws of Nature, but being such as are far remote in the mysteries of Nature, and not very frequently occurring, they consequently when discoverable, are objects of particular remark: but of their immediate causes, and even of their consecution we can know but little.

Such are all the combined and complicated processes and operations in nature; as various exhalations of the earth, fiery eruptions, meteors, comets, &c. &c. and the numberless effects

discovered by chemical operations and philosophical experiments.

PRETERNATURAL BEINGS,

Are anomalous productions beside and extraneous to the order of Nature. Such are all kinds of tumefactions and excrescences in Vegetables; confused generation, deformity, supernumerary and deficiency of limbs and bodily organs; and all kinds of monstrosities, &c. &c. in Animals. All which are produced by powers eventually afforded by Nature; though of such extraneous effects and productions, and all the other disorders occasioned by sin, on the greatest authority it is declared, that "they *groan*—and *travail*," and which at present are by God permitted, as a part of the consequent effects of the original curse for sin.

MIRACLES,

Are supernatural operations by the omniscient and omnipotent interference of the immediate or delegated Power of God. Effects, extraordinary and diverse to the established constitution and natural order of things: to display his sovereign uncontrollable purposes, in the communication of his gracious designs, in the revelation and accomplishment of his will;—and in the effectual calling of his people, amidst the powerful opposition made against the appointed means, for the promulgation of his sacred Word.

In stating that Miracles are supernatural effects, independent of, and diverse from the laws and productions of nature, it is not hereby intended to signify that man is capable of making a comparison of the degrees of power necessary to produce one or the other. He cannot decide whether it required *greater* or *less* degrees of power to cause a deep sea to cleave asunder, leaving a high pile of water on each side, and an open road between, for a multitude to pass over on dry ground;* or instantaneously to transmute the simple element of water into a rich wine: † —than it did to create the Animals and Plants of all the orders in the animal and vegetable systems of beings; to establish in them the seminal principles of successive production, and continued unfailing conservation of species.‡ No; it must be admitted, that all miraculous supernatural productions, with the creation of all the works of God, are to finite human beings of the most sagacious intellects, inscrutable and undistinguishable Miracles.§ Agreeable to the import of our Lord's

* Exod. xiv. 21, 22. † John. ii. 3—10. ‡ Gen. i. 20—31.
§ Or Wonders, which is the original import of the word. Exod. iii. 20. See Johnson's Dict.

unanswerable question to the Scribes, viz. whether it is easier to *say*, thy sins be forgiven thee: or, to "*say*, take up thy bed and and walk?" * Which question comprehends this appeal, viz. So far as you are capable of judging, the performance of one, cannot appear to you *easier* or *more difficult* than the other; therefore, as you see me capable of effecting in this instance one act of omnipotence, ought you not to conclude, that I am also as capable of accomplishing the other, or any other?†

Yet an evident distinction there is, between the Laws of Nature and Miraculous Operations, as to their productions, effects, and purposes. The things of Nature were primarily established and continued for the immutable and regular use of man; the series of causes and effects into which he, by the same omnipotent power, has been permitted in a considerable degree to contemplate, he is enabled also to see the harmony of their order, and in many instances, as before intimated (in some degree,) their consecution from their respectively derived causes. But of Miracles, he has merely a knowledge of some of their awful and striking effects.

Man being endowed with a reflective intelligent mind; a considerable part of the things of nature are committed to his observation and agency, and he becomes the deputy for the application of many of them to their proper ends.

By experience he is taught to know that for the growth of vegetables and to raise them to their highest state of perfection, he must plant them in adapted and duly manured soils, and bestow on them proper agricultural labor;—that it requires the free salubrious air, vivifying showers of rain, and the genial warmth of the sun to enforce their growth,—to fructify, and to mature them.

A part of the animal system, of which man also has the superintendance, under similar considerations he is the agent, for appropriating them to their peculiar and intended uses—of using means for raising and providing them food, &c. and who has thereby the opportunity of making observations on their natures, properties and various qualities, by which they do in a great degree become familiar to the mind of man.

The omnipotent power of God manifesting itself in operations, diverse from the ordinary course of nature in miracles,

* Mark ii. 9. † If we duly consider that the import of the term, here rendered "*say*," is equivalent (as used by Omnipotence) with the import of the words to *perform* or *effect*;---our Lord's question, and the amplification, will more readily be comprehended.---As Gen. i. 3. 6. &c.

must be the most alarming displays of his power, to every beholder, and must generally affect with secret awe, the most obdurate and rebellious: yet it is to be lamented that by the reiterated occurrences of things in the course of nature, those who are regardless of the beauty, harmony and *gracious* bestowment of them, learn by perverse, *ungrateful* habit, and as before observed by their constant recurrence, to view and to consider them as trivial things, and of little account.

Herein, with other manifestations of the power of God, we see the unceasing displays also of his omniscience, that he has on every necessary occasion intervened with supernatural, extraordinary effects of Omnipotence, as alarming *Wonders*, to evince, as the unfrustrable evidence of the absolute authority of God, for the initiation, attestation and establishment of divine Truth amongst his people in the world.

Miracles under the old dispensation, frequently were to inspire confidence in the Prophets and Servants of God, as assurances in the mission on which they were sent, that he would give them ability, confidence, protection and perfect presence of mind to perform his will therein.*

They were also intended by the direction, and sometimes by the immediate hand of God, to confront and to confound the presumptuous daring oppositions of rebellious men.†

They likewise were displayed to give assurances of the fulfilment of those predictions delivered by his servants respecting the accomplishment of the prophecies of the glorious advent of the Messiah, whose coming was foretold to be entirely miraculous; and who at his coming by the spiritual influence and power of his word, accompanied by a series of incontestible Miracles by his own hand,‡ and by the delegated power to his Apostle,¶ he confirmed and established all the doctrines he promulgated.

Wisbeech. *J. C.*

A TENT FOR ST. MARTIN'S HAT.

To the Editor of the Baptist Magazine.

Sir,

Having for the last 30 years been used to call the various places of worship in the Baptist denomination, and to hear

* Exod. iv. 1—17. † xiv. 21. Gen. xi. 6.—9. Num. xii. 9, 10. H. Kings v. 27. ‡ John ii. 11. 23. vi. 2. ¶ Matt. x. 8. 1 Cor. xii. 10.

them called, *Meeting Houses*; it is with surprise I have observed an attempt made to designate them as *Chapels*. I supposed there might be good reason given for this change, and said to myself, to call them *Meeting Houses*, is certainly very vague and indeterminate, because the Parliament House, a Theatre, a Town-Hall, or even a Public-house, might with the same propriety be so denominated. I therefore felt willing to call them by another name, and had no doubt that the new name of *Chapel*, being used by so many wise and good men, must be more suitable and proper, though for want of a good education, I did not understand it. But before I could agree to adopt it, I determined to understand it, and for this purpose whenever a learned and intelligent Minister or Christian friend came in my way, (and particularly those who used the new name,) I made inquiry after its meaning, but to my great surprise no one could tell me why they had rejected the old name, nor why they had chosen the new name. None of them pretended to explain the meaning of the word *Chapel*.

In the Established Church it is well known there are Private Chapels, Free Chapels, Chapels of Ease, and Chapels Parochial, and which have been so called for centuries past. But when and why did places of worship in this Country, not within the pale of that Church, first receive the name of *Chapels*? Were there any so called before the commencement of Methodism? The place where Messrs. Whitfield and Wesley preached in Moorfields was called the Foundry, as if a place of Worship was a Blacksmith's shop. All the places of worship in Mr. Wesley's connexion are called Chapels. Mr. Wesley and his friends never considered themselves Dissenters, and therefore never called their places of worship *Meeting Houses* after the manner of Dissenters. Mr. Whitfield built two places of worship in London, and as his friends were partly High Church, and partly persons objecting to the forms of the Church, he built one place for his High Church friends, where the service of the Church was to be duly and constantly performed, and which was called Tottenham Court *Chapel*. The other place of worship, built for the accommodation of his other friends, who were neither Churchmen nor regular Dissenters, was called (neither Meeting House nor Chapel, but) the *Tabernacle*; and it has become general to call all those places *Chapels* where the Church service is read, or, where the Calvinistic Methodists meet. And now it is getting quite the fashion for Baptists, and I believe the Independents, to designate their

Meeting Houses as *Chapels*. I concluded therefore that the Dissenters are now imitating the Methodists as the Methodists aped the Church.

Still I expected to find the word Chapel perfectly unobjectionable when understood; and as being most likely to meet with a very learned and correct explanation of the word, I opened the first volume of Burn's Ecclesiastical law, where on the word "*Chapel*, and whence so called," he observes "We have "softened in English the pronunciation of the initial letters "of this word, for it is evidently the same with the Latin word "*Capella*: the Danish word is Kapel, the Belgic Capelle, the "Spanish Capilla. But from whence they have their derivation "seemeth not to have been satisfactorily accounted for." After reading this I felt my mind more perplexed than before, but as the word *Chapel* is said to be "evidently the same with the Latin word *Capella*," I referred to that word in Ainsworth's large Latin Dictionary, and there I found the word Capella meant, "a little Goat, a Kid, a Star, (and also) a Chapel." This confounded and put me quite out of humour with the word Chapel, which in its meaning appeared not to have the least reference to a place of worship.

But upon reflection, fearing that I had too readily abandoned the word in question, I reached down a volume of the Encyclopædia Britannica, and my perseverance was crowned with complete success. There I found the genuine meaning of the word, and how it originated; now I learnt for the first time its connexion with divine worship. It is there stated that "*Chapel* "is derived from the Latin Capella. In former times, when "the Kings of France were engaged in war, they always carried "*St. Martin's Hat* into the field, which was kept in a tent, as "a precious relick, *from whence* the place was called Capella, and "the Priests who had the custody of the tent Capellani, after- "wards the word Capella became applied to private Oratories."

Burn also immediately after the passage already quoted from him, says, "Chapels at first were only Tents or Taberna- "cles, sometimes called Field-churches, being nothing more "than a covering from the inclemency of the seasons; (he says "not a word about St. Martin's Cap;) and the metaphor is "transferred, with our English word Cope, which signifies a "*Canopy* or other *Vaulted* covering; so Coppe denoteth the "*round top* of a hill; so we say Cap, a covering for the head."

As Ainsworth has a short Dictionary of the more common

Latin words occurring in our antient laws, on referring to it I found the word Capella there, and which signified a *Chaplet*, and so we say a *Chapeau*, a Hat or Cap. There can therefore be no doubt that a Chapel is a place for a Hat or Cap, and that originally it meant *A Tent in which St. Martin's Cap was kept with sacred reverence.* As a *Protestant* Dissenter I feel myself bound to reject the word *Chapel*, which had its origin in one of the grossest superstitions of Popery, and to be content with the old name, hoping that some of your *learned* readers will favour the untaught amongst us with some satisfactory reasons, if any can be given, for calling them Chapels.

It would be very desirable also to be informed *when* and *why* our places of worship were denominated *Conventicles*, *Meeting Houses*, and now *Chapels*; and what would be the most appropriate name to call them.

I am, &c.

Barthol. Close. *ASIATICUS.*

AGENCY OF THE HOLY SPIRIT.

The following Extract from a Letter, written a few years ago, by a foreign Divine, contains some very important Hints, worthy the attention of all who are engaged in the work of the Ministry. J. R.

" Our faithful Saviour is ever intent on keeping us truly sensible of our own littleness and impotence. For this reason he not only suffers, but obliges us to be deeply conscious of our being indeed nothing without him, notwithstanding the grace of his spirit dwelling in us. Too many, who ought to be preachers of the gospel, have probably deviated so far from that evangelical point of view in which the Doctrine of the Holy Spirit ought to be regarded, because they form to themselves on the one hand *too high*, and on the other *too low*, conceptions of man: too high, while they fancy, that he can do all things of himself; too low, while they deem the union of a believer with God and his Spirit an arrogant and presumptuous dream. They refuse to acknowledge a greater power than their own, which can effectually operate in them; and because they have not this Spirit dwelling in them, they will rather deny altogether the possibility of its being, or having been in others; yea they even

vainly imagine that they hereby put a certain value upon human dignity, though they rather, by this means, tread under foot all the real dignity of man, or at least its highest eminence. But should this genius of our times make us waver, in proclaiming the Doctrine of the Gospel, as Jesus and his Apostles proclaimed it before us? No! we must persevere and declare the truth, the power of which affects the hearts of all in whom experience itself bears witness, an experience, which with respect to this part of the doctrine of our Lord, as well as the ministry of reconciliation in general, imprints the seal which he himself thus pronounces, "If any one will do his will that sent me, he shall know of the doctrine whether it be of God." Does not the doctrine of sanctification, and of that "Holiness, without which no man shall see the Lord," beautifully and exactly combine with that word of reconciliation which we preach? And how can sanctification be effected without the Spirit of Holiness? In the Doctrine of the Gospel, one part is so exactly suited to the other, that it is impossible to suffer one of our Lord's words to fall to the ground, without danger of losing all. Most wretched and miserable are those men who slight the Spirit of the Lord, and fancy that they can do without him. In the final issue they will see that they are without him: or rather, they will find that with all their self-conceit they are nothing, because they have rejected that blessed Agent, by whom they might have been made something in the kingdom of God. We entreat you to pray that this Spirit, without whom as St. Paul says, we are none of his, may come down from above upon us also. The number of my brethren in this neighbourhood, though not small, is not so large as those must wish it to be, who are sighing, "The harvest truly is great and plenteous, but the labourers are few! Lord send forth labourers into thy harvest!" Whoever duly reveres and loves the Lord, would fain lay hold on every one he meets, and draw him with him into the kingdom of the Lord, that he may be glorified every where. And whoever has tasted and seen that the Lord is good and gracious, the more unworthy he knows himself to be of this favour, the more eagerly would he lay hold of every one to convince him and make him feel what a happiness it is to be the Lord's! But we experience daily that this laying hold on hearts, is not our work, but that of the divine Spirit. And even if we should succeed, by the word of our testimony, and by instruction, to gain one soul, still in this case we feel it deeply,

that it was not *we* that effected it. For this reason it seems frequently just then to be granted, when we least of all expected it, and on the contrary is seldom enjoyed when we flatter ourselves, that we have reason to be pretty well satisfied with our performances. What therefore ought we to crave of the Lord, with more fervor than this, "That he would grant us according to the riches of his glory, to be strengthened with might by his Spirit in the inner man?" Indeed, I discover and perceive it daily more clearly, and wish I could more and more impressively inculcate it, both on myself and on my brethren, that while we fervently desire to be co-operating in the vineyard of our Lord, we must also be constantly on our guard, not only lest we indulge vanity and self-complacency, which will creep in, and spoil our very best things, expelling the holiest desires and emotions of our hearts; but also it must be our concern that while we are earnestly engaged in the work of the Lord *without us*, we may not be inattentive to the Lord's work *within us*. We have much to do for him, in both respects, neither of which can be effected, but by his working in us, both to will and to do, of his own good pleasure. He who is most importunate with the Spirit of the Lord effectually to carry on his good work in him, and to farther the progress of his own sanctification, cannot fail to be working also out of himself, whether he knows and perceives it or not. For the Light shines as soon as it is put in a dark place; and Salt penetrates with its seasoning power, as soon as it is mixed with food.

If I may draw an inference from my own experience to that of others, I am constrained to declare, that it is, alas! too often the case, that though our faithful Lord uses a variety of the wisest methods to work in us both from without and within,—from *without*, often by long and most painful sufferings, which without him and his Spirit, could not be endured; nor wisely improved; and from *within*, by manifold awakenings, warnings, encouragements and consolations,—yet, oh? how rarely does our conformity to the Lord and his death, make such rapid progress as may be perceived! Old Adam presents himself again and again, and every thing cries out louder and louder, "Watch and pray!" And still we are often so indolent to watch, and so cold to pray! I ought (I feel it deeply) more and more faithfully to labor with my own heart, then should I also be able more faithfully to labor in the vineyard of the Lord: or, to speak more correctly, I ought to implore the Lord and his Spirit to

work more abundantly in me ; then and thus should I become a more fit Instrument in his hand, to do good to others.

ON VISITING THE SICK POOR OF CHRIST'S FLOCK.

Extract from the Works of Abraham Booth.

The tendency of the gospel of salvation is to produce and promote a kind, condescending regard to our indigent afflicted inferiors ; " let this mind be in you which was also in Christ Jesus," as if the inspired writer had said ; in behaving towards your poor and afflicted Brethren, imitate the condescension, the love, the liberality of your divine Lord. Let no rusticity of manners, no obscurity of station, no wretchedness of poverty, cause the politest, the richest, the most honourable among you, to treat any disciple of Christ as beneath your notice. Think not that your personal visits to such on their beds of affliction would impeach your understanding or sink your dignity ; No, quite the reverse, it would be an imitation of him who is the wisdom of God: of him who is diguity itself: it is manifest therefore that an over fond opinion of our own importance, on account of wealth, or station, of learning or spiritual gifts, is quite inimical to the gospel, and inconsistent with the Christian character—our conversation cannot be agreeable to the spirit and tendency of true evangelical doctrine, if in our intercourse with the disciples of Jesus, we stand upon punctilios of honor ; think it unworthy our character to visit the poorest of his afflicted people, or if necessary to the alleviating of their distresses, to perform the meanest offices for them. To inculcate this condescending affection upon the mind of his followers, our Lord washed the feet of his disciples. It is much to be feared that things of this kind are greatly overlooked, if not despised by many who call themselves the disciples of Christ. Are they a little exalted by wealth, station or influence, above the vulgar level ; in expectation of being received with politeness and entertained with elegance, they frequently visit where plenty resides and prosperity smiles ; or if affliction obtain their notice, it is that of their acquaintance in more respectable situations ; for the Omniscient seldom beholds them carrying relief to the poor, or labouring to administer consolation in a garret: for

visits of this kind they have no time; that is, they have no inclination, and a thousand excuses are formed, to keep conscience easy in the neglect of a manifest duty. When their poor neighbour, or their indigent Christian Brother is greatly afflicted, they reckon it an act of condescension, and think it quite sufficient if they do but send a servant with some little relief, and so discharge the more disagreeable part of the obligation by proxy, not considering that on such an occasion, their sympathysing presence and edifying conversation, constitute a capital part of of the duty. A kind familiarity and a word of encouragement may be of more use in these cases than a small donation, and very much increase its value in the estimation of him who receives it. While however the Oracle of Heaven declares that "pure religion and undefiled before God and the Father consists in visiting the fatherless and widows in their affliction, and keeping ourselves unspotted from the world," it is hard to conceive how such an important duty can be so much neglected by the professors of the gospel, and their consciences be quiet.

ILLUSTRATION OF THE ATONEMENT.

Extract of a Sermon by the Rev. Christmas Evans.

If I should compare the natural state of man I should conceive an immense grave-yard, filled with yawning sepulchres, and dead and dying men. All around are lofty walls, and massive iron gates. At the gate stands Mercy, sad spectatress of the melancholy scene. An angel flying through the midst of heaven, attracted by the awful sight, exclaims, "Mercy! why do you not enter, and apply to these objects of compassion the restoring balm?"—Mercy replies, "Alas! I dare not enter; Justice bars the way." By her side a form appeared like unto the Son of man—"Justice," he cried, "what are thy demands, that Mercy may enter, and stay this carnival of death?"—"I demand," said Justice, "pain for their ease—degradation for their dignity—shame for their honour—death for their life!"—"*I* accept the terms; now Mercy, enter?"—"What pledge do you give for the performance of these conditions?" "My word! my oath!"—"When will you fulfil them?"—Four thousand years hence, upon the hill of Calvary." The bond was sealed in the presence of attendant angels, and committed to Patriarchs and Prophets.

A long series of rites and ceremonies, sacrifices and oblations was instituted to preserve the memory of that solemn deed. And at the close of the four thousandth year behold at the foot of Calvary the incarnate Son of God! Justice too was there; in her hand she bore the dreadful bond; she presented it to the Redeemer, and demanded now the fiulfilment of its awful terms. He accepted the deed, and together they ascended to the summit of the Mount. Mercy was seen attendant at his side, and the weeping Church followed in his train. When he reached the summit of the Mount, what did he with the bond? Did he tear it in pieces, and scatter it to the winds of heaven? Ah! no: he nailed it to his cross; and when the wood was prepared, and the devoted sacrifice stretched out on the tree, Justice sternly cried, "Holy Fire, come down from heaven and consume this sacrifice." Holy Fire, "I come! I come! and when I have consumed this sacrifice, I will burn the universe." The fire descended, and rapidly consumed his humanity—but when it touched his Deity it expired! Then did the heavenly hosts break forth in rapturous strains—Glory to God in the highest, on earth peace, and good will towards men!"

Obituary.

MAJOR BURN.

Extract from a Sermon occasioned by the Death of Major General Burn who retired from the service old, and full not only of days, but of those honors and riches that endure for ever.

"He was called in early life to the knowledge of Jesus Christ, by a preached Gospel, and was, my venerable fathers, a member with you in the Saviour's visible Church meeting at this time in this place when I also enjoyed a name among you. I knew him for 30 years, you enjoyed his society many years before, and knew how holily he walked among you. When he began a profession of Jesus Christ, he was in earnest, and applied to it as the important business of life, and though placed in a situation unfavorable to religion, his faith was strengthened by opposition, and taunt and ridicule served only to increase the ardor of his soul, improve his watchfulness, and enable him more successfully to plead his Master's cause, shew the nature of living faith, and either by his life, writings, or conversation, persuade souls to be reconciled to God, fly from the wrath to come, and be made acquainted with those things that belong to their everlasting peace.

He was a great debtor to the grace of God, especially in that operation too often despised by

professors, and esteemed too mean for their notice, that is, a humble and gentle disposition of mind, both in his public and private duties, accompanied with a firmness nothing but conscious integrity could inspire, an instance of which I was witness to with inward and heart-felt satisfaction. The Bible was part of his Table furniture, that book was his monitor, and it became more precious as he there discovered his own interest in the world to which he now is arrived. Order with him effected great things; his presence was never omitted on the Parade, nor was any business suffered to prevent his attention to the House of God. The faithful soldier, and the humble christian, well knew how to fear God, as well as honor the King; to set a pattern to his brother officers, and to his brother christians. He was at home in both stations, and in both he conscientiously discharged his duty. To the soldiers under his command he was gentle and kind, "God bless General Burn," I have often heard repeated. No serjeant in office was confined to his desk on a sabbath day. Six days was sufficient for them and for him, and the 7th was the sabbath, and as he knew the work and revered the day, he gave opportunity for others to do the same, avoiding the responsibility many Commandants incur the whole time he had command in this division. He would not occupy the poor musicians' time, nor divert the attention of his men by the folly of music, when they ought reverendly to go to the house of God for instruction; yet found them orderly and as soldierly on the Parade without it. Indeed it had a more solemn appearance to a pious observer, to see a large body of men in still silent march going to pay their adoration to the king of kings, and return without distracting their attention and reflection on what they had heard whilst worshipping God. No Sunday evening Music was heard to engage the sons and daughters of dissipation to assemble in defiance of the laws of God.—No opportunity would he give for vice and seduction. He knew the danger and avoided it. He felt the worth of immortal souls, and removed those scenes of temptation, May God Almighty's infinite Grace bless the present Commandant with those blessings he bestowed on General Burn, and cause him to attend to the souls of men entrusted to his authority.

As a man of leisure, he had opportunity and inclination to call the attention of his brethren in arms to the important enquiry, "who fares best?" and that they might not, whilst pursuing the question, be lost in uncertain anxiety, how to engage their spiritual foe, he wrote the Christian Officer's Panoply; which books have been well received by the community, and blest no doubt to many. As an author, he held the chaste character of a christian writer, and those who would not receive his doctrines, admired the manner and spirit in which they were written. Happy Man! to be so highly endued with the Holy Spirit, as that even his enemies should be at peace with him. In the British and Foreign Bible Society he bore a conspicuous part; there it was he had full opportunity of displaying the en-

larged sentiments of his heart. Often had he prayed for the extension of the kingdom of Jesus Christ; that souls might be enlightened and brought to the Saviour as his inheritance; and he lived to see an answer to his prayers beyond his most sanguine expectation. From that divine Institution, in the Branch of the Rochester and Chatham Society, the honor voted him he never lived to receive. At their last meeting he was chosen one of its Vice Presidents, and I was instructed to convey the Resolution to him, as one of that Society's Secretaries. This I proposed doing when I gave notice of the next monthly meeting, to invite his attention to their sitting. But he was ripened for Glory, nor could he stay from beholding it, and in answer to his Redeemer's prayer, he is now with him in that delightful place beholding that which he so long sought after. Jesus called, he gladly answered and willingly obeyed.

In his religious sentiments he was only a Christian. The Episcopal Government, or Dissenting discipline, was no bar to communion with him. The Gospel of Jesus Christ he loved equally in the Meeting House or the Public Parish Building. The savor of his Master's salvation made known to necessitous souls he had prayed for, and for 30 years his prayers were particularly directed for that blessing in Chatham Church. So long he prayed, and so long did his prayers seem deferred 'till at length, God, whose ways are not our ways, whose eyes are over the Righteous, and whose ears are open to their cry, sent him the desire of his soul, in the person of my venerable friend, the Rev. A. Rogers, who waited on the venerable saint the day he was seized of his mortal sickness; when like Simeon, with the infant Redeemer, he with the Lord's servant, said "Now Lord lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen (the means of) thy salvation." In the Dissenting Church of which he was a member, he enjoyed privileges denied the laity in the establishment. Here he could stir up the gift that was in him; here he could pour out the ardent prayer of his soul for himself and Brethren, who all testified of the grace God had given him and the comforts they received whilst uniting with him in prayer. Have you not heard him with all lowliness plead the promises before the footstool of Jesus? He pleaded the promises as they are made; entreated the mercies he felt he needed, and precise in all the objects of his desire, no loose language would he suffer himself to express. His petitions, like his conduct, were corrected and chastened by the word of God; by meditation and humility. Toward the decline of life, his tones were more refined. A finished salvation gave increasing pleasure to his peaceful soul; the outward man was weakening, but what he lost in body he more than gained in spirit. His petitions and thanksgivings had, like the dew of heaven, a refreshing influence, and tears of joy and sacred pleasure generally attended his fellow saints, whilst feeling him to plead their cause with his own, to his holy Intercessor; and seldom did they depart without *feeling* How good it was for

Brethren to dwell together in unity.

As his day drew near that he should put off his armour to receive the crown, he grew more and more concerned to honour the Captain of his salvation; his fears were allayed, for Jesus' prayer prevailed, *I will that those whom thou hast given me be with me where I am, that they may behold my glory;* and he was more than conqueror. He fought the good fight; he overcame by the blood of the Lamb. And now what shall I say? Why, *blessed are the dead that die in the Lord.* And are there any who hear me, saying *Let me die the death of the Righteous;* I sincerely hope you may look at his practice, pray to God to make it yours, that is, obey the scriptures; visit the house of God; retire to your closet; and make the saints your companions; and who can tell but the prayer of Jesus included your precious soul and eternal safety, as it did that of General Burn. J. HOPE.

ELIZABETH CAVE,

Aged 15 *Years.*

Elizabeth Cave was born July 17th, 1799. From her infancy she was accustomed to attend public worship. This, with the reading of the Scripture and prayer in the family, made her acquainted with the way of salvation through Jesus Christ. She was steady, industrious and sedate. She never refused going to a place of worship, neither did she wish to keep gay company, nor go to any place of carnal amusement. By the progress of her education, and her habit of industry she promised fair to be very useful to her parents and a blessing to society. Yet she was a stranger to the power of religion on the heart. The evil of sin, the glories of the Saviour, and the value of a holy salvation, were known only in the head. She also discovered marks of pride, self-will, and indifference to the Gospel. Had she been exposed to temptation, to bad company, or neglect of the sabbath, she would very likely have followed evil examples. But it was the daily concern of her parents to keep her from such temptations, and to habituate her and their other children to a stated attendance on the worship of God, both public and domestic.

In September, 1813, She was seized with a violent affliction, and was deprived of almost all use of her right side.

In April, 1814, her affliction abated by medical help and change of air. Her mother wrote her a letter, warning her of sin and urging her to flee to Christ for salvation; that by a saving interest in him she might be fitted for life, or death, and finally for heaven. With the hope of finding her nearly well, her mother went to see her at Whitsun-tide, intending to request her stay a while longer to establish her health. But how was she disappointed! She found her very ill, and was obliged to bring her home the next week. The afflicted mother found something however for her comfort. In a free conversation with her, she perceived the Lord had blessed her letter for the conviction and penitence of her afflicted child. *What must I do to be saved?* expressed with tears of earnestness, alleviated the heavy trial. She brought

her home, but not without fear lest she should die by the way.

Now a holy change appeared to have been wrought upon her heart by the Holy Spirit. Before her journey she was so obstinate, fretful, and unthankful, that her mother found it very difficult to attend upon her, and if through her affliction, she could not attend family prayer, she discovered no serious concern. But on her return home she was far otherwise. Patience, gratitude, and affection, might be constantly observed. These were attended with penitence for sin, and earnest concern for salvation from it through Jesus Christ.

The communications between this dear child and her parents during her affliction were truly interesting; such as will never be effaced from their minds. After reading *John* xiv. 1, 2, 3. *Let not your heart be troubled*, &c. she seemed anxious to know her interest in these promises. They were made, she was told to the disciples of Jesus. But who are his disciples? Those who resemble them in love to Christ, and who fear separation from him as the worst of all evils. These words, she told her mother after, were made very useful to her. When the 130th. Psalm was read to her at another time, she was told that David and many of God's people had sometimes fears and struggles of mind, lest they should not be pardoned and saved. But their anxiety respecting salvation was one way of shewing their love to it, and always ended well. Her father said, Salvation is not promised to Assurance, but to Faith; and *Psalm* 147, 11, with *Matt.* xi, 28, 29, were mentioned as proofs.

On Lord's day morning June 26, she exclaimed "O what must I do?" *Believe on the Lord Jesus Christ and thou shalt be saved.* Do you not long to be saved by Jesus Christ and to be with him? said her father. "Yes," she instantly replied. Jesus came into the world on purpose to save sinners, (he continued,) and has saved thousands of all ages. "Aye," she returned with composure. Turning her dying head aside she sweetly whispered to be perfectly understood; "Salvation! Salvation! I shall, I shall." Her Father said to her, Salvation through Jesus Christ is precious, and you shall be saved by him: is this your feeling? With a placid countenance and chearful tone, she said "yes." He was proceeding, when the mother perceiving the child was in the arms of death beckoned him to desist; and in a few minutes she slept in Jesus. Thus died this young believer within a few months of 15 years of age. Just as the sabbath was dawning, she ascended to the realms of heavenly light to enjoy an everlasting sabbath.

B. C.

Miss ESTHER HAMMET, *Late of Waterford, Ireland;* aged 18 years. In her funeral sermon the preacher observed, "We have a few papers before us, which will enable us to account for the peace and joy which our dear sister manifested through her tedious illness. She mentions that thrice she resolved to grow good; and in order to this devoted herself to prayer and to read 12 or 13 chapters in the bible each day. But it seems that, at this time, she did not know what it was to be good, nor how she was to become good; for she adds, That although the old tes

tament was entertaining, yet the shorter the chapters the more she was pleased—that at this time she had no notion of the sinfulness of her nature, and therefore thought nothing of repentance and forgiveness of sins. At this time, her mind, like her health, fluctuated, and continued to fluctuate, until the Lord, whose judgments are a great deep, was pleased to affect her with that solemn providence, the sudden death of Mr. Dickinson, who expired in this Pulpit, on the 28th of October, 1810. Before this, she had resolved, and broke her resolutions; at one time determined to grow better; at another asked why she should be so much better than others? But, says she, "It was that alarming event which the Lord blessed to me in a particular manner, by giving me to think what would be my own state were I so called. It was *then* I began to listen with attention to the word of the Lord, which had often sounded in my ears, but went no farther. Oh the amazing goodness of God, who, notwithstanding all my rejections, condescended to call me at last to seek his face, and enabled my heart to reply, *Thy face O Lord will I seek!* Blessed be he whose Holy Spirit enlightened my mind and gave me to see my sinful state. Though I could not accuse myself of any thing notoriously wicked, yet I knew I had broken God's commandments, times and ways without number; and that without remission of sins I must be eternally lost. I very much wished to repent, but despaired of being able, until I heard it remarked that repentance was the gift of God; then I thought, I will pray to God for it: he graciously heard my prayer, and filled my soul with a determination to renounce all sin. I felt that were I to be judged according to my deserts, the Lord would cast me into hell, and that it was all owing to his long-suffering mercy that I was spared. I stood guilty before God, and felt that I was utterly unable of myself to do any thing towards my own salvation."

She mentions reading some of "Alleine's Alarm," and praying to the Lord who enabled her to cast herself on him, in assurance that he would bless her, in his own good time, for the sake of what the Redeemer had suffered. She continued in longing expectation, and supplication before the throne of grace, till the blessed Saviour manifested himself to her as a sin-pardoning God, and caused her to cry, "My Redeemer is mine, and I am his."

After this, she describes herself as being filled with the love of God, and as feeling very ardent desires that all should turn to the Lord, especially those with whom she was most intimate. She adds, "I continued for a month, sometimes cast down, but in general rejoicing, and often filled with astonishment at the few temptations I met." After this she complains of wandering thoughts, ingratitude, insensibility, pride and vanity. She then says, "My wants are innumerable, but they may be all included in this; I want to be nothing, that Jesus may be all in all."

May 1st, 1812. She writes thus, "Time is passing away swiftly, yet I am not making the progress I might; yet, blessed be God, my soul has been profited in his service, and is still waiting

for the sanctifying influences of the Holy Spirit." March 16th, 1813. She writes, "May I never forget the goodness of God, and his gracious dealings with his weak creature, lest I should grow careless. He laid upon me his afflicting hand in mercy and gave me to feel the comforts of religion when I most needed them, I can never be thankful enough to the Lord for his goodness to me, in giving me to taste of his love, and enabling me to praise him for the inestimable gift of his only begotten Son, who died for sinners, even the chief of sinners. O that I may be kept from straying to the right hand or the left, and live by simple faith on the Lord Jesus, who loved me and gave himself for me, to whom be glory, both now and for ever. Amen."

The following passage expresses a presentiment of her approaching dissolution. "I think my body is wasting, and therefore I should be more earnest with God to take away all love of life and fear of death." Her body did waste in spite of all attempts to preserve it. She beheld the king of terrors near without dismay. "The peace," said she, "which I receive by faith is such that I desire to depart and to be with Christ." The 21st, and 22nd, chapters of the Revelations being read, she said with a feeble but fervent voice, "Oh I want that water." The night before her death, she exclaimed in her sleep, "Show me my Saviour, Oh let me to him! let me to him!" A little before she was speechless, being asked, if she was afraid of death, she answered, "oh! no!" Thus lived, and thus died an exemplary and amiable young christian. She made a public profession of her faith and repentance in the 15th year of her age, and before she was 18, her faith ended in sight, and her hope in enjoyment. Few have shown a fairer example of christian excellence. She adhered to truth, yet indulged charity; was serious, but not gloomy; was cheerful, not volatile. In her manners she was affable, not affected; in dress decent, not ridiculous. She was thoughtful, yet had no conceit of her wisdom; her faith was conspicuous in her works.

Waterford. *T. C.*

REVIEW.

The Velvet Cushion. Cadel and Davies. 1814. pp. 185.

This little Volume is dedicated to the Church of England. "Trusting that it may serve to remind your *enemies* of some of your excellencies, and your *friends* of many of the duties, which a good Churchman owes to himself, to his Church, to his country, and to his God." This is the author's statement of his design. As to the work itself, it is the history of a velvet cushion, made in the days of Queen Mary, and placed in the pulpit of one of the first churches in the Metropolis. The reign of Elizabeth then followed, and the profession of religion was changed from popery to protestantism. The cushion however still kept its place. In the days of Cromwell it was stript of much of its finery, sadly misused, and greatly offended with puritanism. For the reader is to remember, that there was something intellectual about this

cushion, and it had sense and feeling, as well as those who are called rational beings. It saw the restoration of Charles the second; and then growing rather old, it was dismissed from service in a London Church; was exposed to sale at a pawnbroker's; and fell into the hands of Dissenters! It now was in a new scene; served many masters; and from public it came to private life, and was in the possession of different religious females in succession. After all these adventures, it was purchased by the church-wardens of an obscure parish in Westmoreland, and once more employed in the establishment. Here it had been a long time. At length a good Vicar of the parish, who had been there nearly half a century, who was much attached to his old cushion, and who had often expressed a wish to know its history, was one day greatly surprised by an alteration in its appearance; after various conjectures, and much discussion on the point with his old lady, who had been his companion from early years, it was agreed to open the cushion, when to their astonishment and delight, they found a Manuscript, with the inscription—"*My own History.*" The aged pair, then every evening after tea, amused themselves with reading the manuscript, and conversing about its contents till they finished it; and from these sources arose the present volume. How the cushion contrived to get its own history written, we are not told. But we agree to suppress all impertinent questions. The history is without doubt as genuine, as if our curiosity had been more completely satisfied: yet without calling in question its authenticity, we may still make the sentiments and representations, the subject of a few observations; and treat the cushion, as we would treat any other historian of the same period.

The Cushion surprised us by one statement, in an early part of its history. "I wish to remind you good protestants, that you owe to *Popery*, almost every thing that *deserves to be called by the name of a Church.* POPERY is the religion of CATHEDRALS. *Protestantism* of *Houses.* DISSENTERISM of BARNS!" p. 17. If this be not very unfortunately expressed, so as to convey what was not intended, it exhibits a very singular statement. Will a Churchman seriously say, that we owe every thing that DESERVES to be called by the name of a *Church* to POPERY? We thought, that all that *deserved* the name of a Church, we should have found in the New Testament, and should have refered to that as an authority; and we imagined, that though a Churchman differed from us, in the interpretation of certain passages, yet that he would have agreed with us, that this was the only authority to which we could appeal respecting what constituted a Church; but the above passage so completely looks a different way, that it is hard to conceive it would have arisen in the mind of a man who did not appeal to some other authority than the Bible, for the constitution of a Church. Besides, to say nothing of the expression, "Dissenterism" is the religion "of Barns," will a Churchman authorize a Dissenter to say, every time he may happen to walk into a Cathedral, *The religion of this place* is POPERY? Yet this the the Cushion declares in plain terms. What will the bench of Bishops say to this assertion?

The Cushion states objections to the profession of Religion among Dissenters, and among other things says, "Besides, there was a want of *Majesty* in their religion. The *Church* was too like a *House.* A kind of republican spirit ran through every thing, which *denied* even the King of kings the trappings of his throne, or the curtains of his sanctuary. Then again, there was often something VULGAR in their religion." p. 83. These objections would have applied excellently against the first institution of Christianity. When John preached on the banks of Jordan—when our Lord preached by

the sea side, and on the mountain, and in private *Houses*—when the Apostles met in an *upper room*, how fitly might the objection have been made by the Jews, 'There is a want of *majesty* in their religion.' When the Apostles sent their christian salutations to *Churches* which were in *Houses*, how forcibly might the above remark be urged; 'The *church* was too like a *house*.' *What* trappings and curtains were *denied* when the King of kings appointed none—but left the church in a situation in which none were used or thought of? What is intended by the ambiguous phrase, 'there was often something *vulgar* in their religion?' Does this apply to the people—to the ministers—or to the plainness of their plan of worship? Nothing is more easy, than to shew that during what is called the primitive ages, before the ministers gained that pomp and sway which a connexion with the state gave them, many things were open to such a charge as this. If it be a fault, we apprehend it attached to the very first founders of the Christian Church. And 'a kind of republican spirit ran through every thing,' especially in the choice of their Ministers or Bishops, which very little assorts with the system and manners of our modern Establishments.

"Another great error was, their low estimation of prayer. They threw away our noble form of prayer, that the minister might pray as he pleased; the consequence was that the people heard as they pleased; which was often not all." p. 85, That there is too much negligence in prayer in *all* places of worship, is we fear too true; and the cushion might, we apprehend, have said something of the same general nature respecting the congregations in the Establishment. Liturgies are not without their inconveniencies and objections, from the constant repetition of the same form, and of many things which are repeated several times in the same service. But not to go into the argument respecting their expediency, we deny the charge laid against the Dissenters, viz. 'their *low estimation* of prayer.' And the appeal lies to the whole body, whether this be not, at least, a mistake. We deny the the next charge, 'they *threw away* our noble form prayer.' It is well known that the Non-conformists as a body, were not averse to a liturgy, but when no alterations of expressions which they thought were liable to objection could be admitted—when they were required to declare their assent and consent to every thing in the service-book—when nothing was left open, even in the slightest degree to the different views of different minds—when things acknowledged to be *indifferent*, were put on a level with those of the highest consequence; they felt, that the Establishment did not leave them in the *liberty* wherewith Christ had made them *free*, but inclosed them in an iron yoke of bondage, which was made up of some of the worst parts of popery; viz. its Ecclesiastical domination. Besides, what is the authority of this form of prayer? Was this, or any other, used or prescribed by the Lord—or by his apostles? Was a liturgy in the practice of the primitive Church? It is evident that there was *none* in use for a long time after the days of the apostles. It is *true* that in primitive times, the *minister* DID *pray as he pleased*, and used the best ability he had; there was no rule left which prescribed any form at all. The very manner in which the ancient worship was conducted, was very different from that of modern times, and still more removed from the practice of the Church of England, than that is from of the mode of the Dissenters. We say nothing of the sources from whence the Liturgy is taken, nor of any of its parts. Our remarks are too general, to admit of noticing many particulars, or even entering into a detail of the advantages of being *unfettered* by a liturgy. We only mean to shew how the Cushion chooses to state the case, and how far it is from being correct in its statements. Another representation on this subject appeared to us singular, that the pro-

tector (Cromwell) "refused in common with *all his followers*, to say *Our Father*, &c. &c. because, I suppose they felt themselves to be *any thing but brethren*," p. 47. We do not mean to advocate the protector's cause or character in these remarks, but here is a sweeping clause, including with himself, *all* his followers; and we seriously ask, is this representation *a truth*? Among the various arguments we ever heard against the use of the Lord's prayer, it has at least one merit—its novelty.

We find two other objections against dissent, "in the first place, then, one great maxim of theirs is, *that every man must have entire liberty to worship God as he pleases*," p. 87. This the Cushion declares impossible, and supposes an Atheist insisting on teaching his principles on Westminster bridge, or an impostor calling himself Jesus Christ, and claiming divine honors accordingly, as instances which shew that the principle cannot be granted to all its extent. What ought to be done in the extreme of the case, would admit of some discussion: though here many would say, the best way, even in the supposition of a man's teaching atheism, would be, to let him be fairly met by argument, and not suppress by persecution. Though this is a curious instance, for the purpose of shewing that a man ought not to have entire liberty to *worship God* as he pleases. But were an Atheist to be found, would the author of the Cushion insist on *his* worshipping *God*, and if he did not, would he subject him to fine or imprisonment? Would he venture on this mode of religious instruction and conviction? But not to keep on the extreme part of the question, will he say, that *every man ought* NOT *to have entire liberty to worship God*, in that way which he deems most conformable to his holy will? If he will risk such a proposition, who is to be the judge? Whatever answer be given, we see no way of avoiding the consequence: the liberty of the enquirer must be annihilated, and nothing is left him, but to move in the trammels of whatever religion may happen to be established. If it be said, that the writer does not state it exactly in this way, but hinges it on a man's worshipping God *as he pleases*. We reply, if this expression was intended as affording a way of escape, in case he should be pressed with the dissenter's arguments for liberty of conscience, it is disingenuous; but this we are not willing to admit was at all his intention. No Dissenter, who knows what he says, does plead that he has entire liberty to worship God according to *his own fancy*; he does not suppose, that it is left to *him*, to do as he pleases, in matters of religion: but that he ought to do what he believes to be most agreeable to the revealed will of God. He is accountable at the bar of God for the use he makes of this principle, but still the *principle itself* is to be prized above all price. Once give it up, and nothing can defend the Reformation, nor perhaps Christianity itself.

We intended to notice a second "favourite maxim," of the Dissenters, as the Cushion calls it; which is, "that no man should be made to pay for religious instruction, before he is himself desirous to have it," p. 88. This of course is disapproved and the plan of the establishment is thought better, which "*forces*" a man "to provide the means, and trusts that a conversion may follow." A principle which may be extended a long way. But we feel the necessity of restraining our remarks, and are the less anxious about this "favourite maxim," because the provision made for the Church so clearly arises from the power of the State, and not from the nature of Christianity, that it does not affect the great argument. Did Jesus Christ connect his Church with any State, so as to make it the established religion of any country? Did he, or his inspired servants, leave any directions how his religion was to be combined with the Powers of the world? Is the constitution of the Church under any establishment we have yet seen the *same* which Jesus Christ gave it? These are the im-

portant points of enquiry. And if it be found, that the New Testament is silent on the subject, and that every combination of the Church and State, which we have yet seen, has *materially* altered the constitution of the Church; so that it is a very different thing from what it was in the days of the apostles, the only question which requires to be settled is, which is the best, the constitution which the Lord gave to his Church, or that which statesmen have formed for what they call, however inaccurately, by the same name? And here we do not carp at little things, we go at once to radical principles. Nothing is more essential to the existence of any Society, *as a Church of Christ*, than that its members should be of the same class—hold their membership on the same grounds—and be subjected to the same laws, as those in the apostolic Church. But is this the case with the members of any established Church we are acquainted with? Let the patrons of national churches prove that in these plain points, they resemble the churches at Jerusalem, Corinth, Ephesus, Philippi, and even ROME, in the days of the apostles, and we shall instantly confess, that one of our main objections to a State religion will be answered. But till then, we must prefer our own condition, because we find ourselves much more on New Testament ground. Whenever we are convinced that we have mistaken the dictates of inspiration, we can alter our conduct, and avail ourselves of growing information. Any Christian Society can make any alteration, which they think the word of God requires. Every subject is open to examination, and their conduct can follow their convictions. But this is a privilege which the highest dignitary of an establishment cannot enjoy. You must subscribe—you must recite the same expressions, whether you think they apply or not—you must rigidly move in one circle, and strictly obey one code of laws, (and that code is not the New Testament) or you must cease to belong to the established Church. If it be said, that every Society must hold out its own terms, and that those who do not approve of them ought not to enter it; we reply, true: only do not call that Church the Church of Christ, in which serious men cannot conform to his law, without first consulting a book of Articles and Canons, to know whether they *may* do so.

But to return—The Cushion, we have already observed, fell sometimes into private hands. It was at one period in the hands of *Vetusta*; it then was used by SELINA, her niece, who died at the age of 19; an unripe victim of a neglected education, and a *spurious faith*. An old housekeeper next possessed it. She was a Dissenter, but in what Dissenting connexion she moved, does not appear; but it seems she was a high Calvinist, almost an Antinomian, a woman of acute sensibility, of a wretched temper, and a *brandy drinker*. At one time the Cushion fell into the hands of the *Methodists*, but did not at all like them: and anticipated from them, more real danger to the Church than from any other party. Among the Vicar's predecessors, two are mentioned, whose characteristics are detailed. One of them is called MUNSTER, who is described as a froward zealous man, who sought popularity and obtained it: but was in many things, (as all the *Munsters* doubtless are) defective; his family was ill managed: his daughter deserted him for a man unworthy of her: he became *mad:* she returned in distress, and was so shocked, that she died in a *mad house:* in fact it was found that there was *insanity in the family*. But as a finish to the whole, a different man is brought forward, whose excellencies are very conspicuous, and with whose history the volume closes.

We have read this little work with attention and interest. It is we think much calculated to be useful, but not altogether in the way which the author apprehends.

We feel no objections to a Churchman's pointing out what he considers as defective among Dissenters

This will do them service. Though we must say, that some things in this volume, appear to be the offspring of imagination, rather than the copies of fact. We are not at all displeased at seeing his reasons against *dissent*. We can now appeal to them, as in their *principle* founded on arbitrary power, and as not embracing cordially the true protestant sentiment, that the Bible is the source of all true religious sentiment; and that it is given to men for the purpose of their judging for themselves, according to their means of information, what is the will of God. We think that we have distinctly seen the rising of a generalizing spirit in the minds of some excellent people, the tendency of which is, to treat the questions concerning the nature of the Church of Christ and his ordinances, as things of little moment; and which should not be brought prominently forward—they are the non-essentials of religion—they divide the energies of those who ought to unite in a common cause—of what avail are they? &c. &c.—Sometimes we have enquired, what will be the effect of this temper in futurity? But this work tends to convince those who are most in danger of being seduced by such plausible representations, that if they give up those principles, for which their ancestors in religious profession so nobly contended, they surrender the right of having "the entire liberty to worship God as they please." and there is an end to all enquiry, either into the nature of the Church of Christ, as he left it, or into any thing which relates to his ordinances. All is already fixed: you may extol what you approve: but it is a very suspicious symptom, if you freely state what you disapprove; and as to any hope of conforming to the will of Christ, in things where you believe the Establishment mistaken, it cannot be indulged. You are confined by a chain, and its links cannot stretch. We have no reluctance whatever to join the Author of the "Velvet Cushion," or any of his brethren, in a common cause, on ground where we can al meet: in these cases we ask for no surrender of principle, and we will make none ourselves. But we are now plainly told the high ground which they assume.

It would not be a difficult thing for a man who has a talent that way, to present the world with a history of a 'Pulpit Bible,' which had been employed in the religious service of Dissenters, which passed from hand to hand, among some of our eminent Non-conformists, and out of which might have dropped a Memorandum book, filled with dates and short historical notices of what had taken place at different times. This Bible might easily be supposed to fall into the hands of some aged respectable Dissenting Minister, well acquainted with the history of preceding times; and he might be led into conversation with his wife, his daughter or some of his family, and might detail a list of undoubted facts, connected with the religious conduct and principles of his ancestors, explanatory of their principles, and rendered pungent by the accounts of the persecutions and various hardships they had endured from the high principles of Churchmen, which would strike harder blows on the "Velvet Cushion," than those which it so bitterly complains of receiving, from the fists of Puritanical preachers during the Protectorate.

We should have supposed, that a man who is so desirous to remind the enemies of the Church of England of her excellencies, should himself have believed fully all her Articles: to us it appears, that the author is less calvinistic than his Church. And we are ready to ask, how he can reconcile this to his principles? It is a singular thing that the internal decline of the Church was marked by the introduction and spread of Arminianism; yet in this volume, the Dissenters, and disapproved characters, are generally represented as Calvinists in the extreme. Now we cannot help asking, does nothing exist but in extremes? Are there none on the

other side? But such questions may be put without end. And the appeal at last must come to this, is the doctrine or practice which may be the subject of enquiry, to be found in the New Testament? If it be, receive it and obey it; if not, still do it justice, by placing it among the things which are "after the tradition of men, after the rudiments of the world, and not after Christ."

Lately published.

Advice and Encouragement to young Ministers. Two SERMONS, addressed principally to the Students of the two Baptist Academies at Stepney and Bristol. The first preached June 23, 1814, at the Rev Dr. Rippon's Meeting, Carter Lane, Southwark; the second Aug. 3, 1814, at the Rev. Dr. Ryland's, Broad Mead, Bristol. By Joseph Kinghorn. Button and Son, 1s.

THEOLOGICAL NOTICES.

☞ Information of works in hand from Theological Writers will be inserted under this Article.

The Rev. T. Kidd, Author of Family and Village Sermons, has in the press a second volume of similar Discourses, on select and interesting subjects; also a new edition of the existing volume, carefully revised and improved throughout. The two volumes will contain 52 Sermons.

The Rev. D. Tyerman of Newport, in the Isle of Wight, has in hand a work, which will probably extend to two octavo volumes, on the various remarkable revivals of Religion from the earliest periods down to the present time, and in every part of the world. The History of each revival to be placed in chronological order, with an account of the State of Society when it took place;—the means which were principally blessed, with any plans of usefulness which were adopted; the extent and duration of each revival, the moral effects which accompanied and followed it, and the causes of its decline, together with short biographical memoirs of the persons who were principally instrumental in promoting it. The author intends embodying in the work abridgements of the works already in print on the subject, and will feel himself particularly obliged, by the communication of any original or scarce documents, which he will carefully return free of expense in case their return should be requested.

Mr. Tyerman has in the press an Essay on Evangelical Hope, which will be ready for circulation in a few weeks.

MISSIONARY RETROSPECT.

BAPTIST MISSION.

Extracts from the Periodical Accounts of the Baptist Mission, Number. XXVI.

Mahratta Country. The following Extracts of letters from a Gentleman in the Mahratta Country who has married a Niece of Dr. Carey, shews the silent progress which truth is making through the establishment of schools.

To Dr. Marshman Feb. 7. 1814.

"In a few days I shall have a convenient house for upwards of a hundred boys to learn to read the scriptures, and the pundit I have engaged will live in a house contiguous; the school room will also make a very convenient place of worship. On the Lord's-day morning, there will always be worship in Hindoos'thanee, and in the afternoon in Mahratta, when Bhuwanee will read the scriptures and exhort; and I have hopes that many Mahrattas will attend. While Bhuwanee is

engaged in Mahratta, I have divine service in English at my own bungalow, when about six or seven artillery men, &c. attend, though I am sorry to say at times irregularly. Bhuwanee has been much cast down of late through his enemies, who have endeavoured to lay false charges against him, and the last time I pressed the necessity of his being baptized, and to throw away his cast, he seemed, I thought, a little under the influence of fear, but says he is firm to quit all, and follow Jesus by being baptized. Lately he read the scriptures before three or four rather respectable people out of the town, who were so rejoiced to hear it, that it encouraged him to tell them of his intention to be baptized and renounce his cast: they did not discourage him. I have given a Sungskrita New and Old Testament to Omrut Row, the nephew of one of the Raja's ministers, another to my former moonshee, Venaek Row: also a Mahratta Testament to another moonshee in Mr. J's employ; and distributed a few tracts. My reason for not giving many testaments and tracts away, is, that I think it of more service to the cause to reserve them for the school, as rewards to those who can read well, and will read them at home in their families; it will be the means of spreading the knowledge of them more extensively.

Besides Bhuwanee, an havildar in our escort, and Henry, I do not see or hear of any visible effects from the perusal of our scriptures, though previous to my going to Calcutta, I had hopes of several. When Bhuwanee is baptized, I intend, if I see his mind is in a fit frame, to baptize Henry; it will in one instance be attended with some difficulties, but it will I trust, through the blessing of God, be attended with everlasting benefit to many, and shew that belief in the name of Jesus is that rock and foundation against which the gates of hell shall not prevail.

"The following is a copy of part of——'s letter to me, who is an officer in the service of the Nubaub at Elich-poora:—'The Persian Testament, also the Mahratta, &c. that you entrusted to Rhemutkhah, has been punctually delivered to the Nubaub, who is particularly pleased with them: he has them read at times in the open durbar, and will often run into very long arguments on the various subjects contained therein, but will generally agree as to the perfection of them."

Mr. F. Carey to Dr. Marshman, Rangoon, Jan. 22.—"I embrace the present opportunity of addressing you from Rangoon, to which place the Lord has brought me and Brother Kerr in peace, in safety, and in health. Brother Kerr will, I have no doubt, prove a great acquisition to the work.

"As it respects my prospects in the mission, they are greater than at any former period. I hope to be able through the blessing of God, to do some little towards aiding the noble views of the British and Foreign Bible Society, by disposing of bibles and testaments among the poor Portuguese inhabitants of Rangoon and Ava, and perhaps in a pecuniary way. I have spoken upon the subject to several, and have written to the Portuguese priest, (whose answer to my letter I inclose,) all of whom very much approve of the institution, and seem inclined to forward its views: and I am in hopes some one or other will come forward to aid it by their donations; at least I shall make it my duty to endeavour to impress the matter upon the minds of a few, who I am well persuaded can afford it if they choose. The hearts of all men are in the hand of the Lord; but above all I rejoice in the idea of my having such a fair prospect of being enabled to be the unworthy instrument of giving them the sacred writings in the Burman language, and also in the languages of Siam and Pegu; but the Burman must come first. I believe I shall be able to procure every assistance necessary towards effecting the accomplishment of the translations into the Siam and Pegu language, in this place; and should the plan

of getting a press round succeed, the effecting of this great work will become apparently easy.

Java, Mr. Robinson to Dr. Carey, May 26.—"But I must lay aside my paper to attend a church-meeting, the first ever held by a baptist church in Java, at which I expect to admit nine persons.

"I have just returned, eight persons only have been accepted, one poor man declined coming this time through depression of mind. They all belong to his Majesty's 59th regiment, one of them is a corporal, and one a serjeant. There are four others proposed, who will come before the church if nothing prevents another month; one of whom is the barrack serjeant, at whose house I preach, and another of them is the quarter-master serjeant of the company's European regiment, the other two are privates. There are a number of private persons still behind, some of whom I hope will soon come forward. Our public meetings are well attended. On Lord's day mornings and Wednesday evenings, about 50 or 60; but on Lord's-day evenings, from 80 to 100. The officers know of these meetings, but make no opposition. I feel I have a great deal of work on my hands, learning two new languages, improving myself in others, preaching three times a week, receiving visits from the soldiers, and sometimes visiting the sick in the hospital, furnish me with so much employment, that I have no leisure for any thing but my work. I think I am now in the very place for which Providence has designed me; and I earnestly wish that I may go to heaven from Java.

Intelligence arrived since No. xxvi *of the Periodical Accounts was published.*

Extract of a Letter from Dr. Marshman, dated June, 1813.—"Rangoon, Java, Penang, Burmah, which joins China, Assam and Boutan, with a variety of other places, will give us an opportunity of sending thousands and tens of thousands of copies of the Sacred Scriptures into the heart of the Chinese Empire. There is no place in the Chinese Empire, in the present state of that Government, which affords half the opportunities of distributing the Sacred Scriptures in China, as our situation at Serampore; which opportunities we shall not fail to embrace. The advantages of the Chinese *moveable* metal types in printing the Sacred Scriptures are incalculable. The *beauty* of the printing when completed, will exceed any thing commonly seen in China itself. The *cheapness* is what you would hardly believe. It is 6000 types instead of half a million immoveable, and therefore to be thrown away when large corrections are necessary. No English printing is a fourth so cheap. The *speed* of printing exceeds every thing yet known. If we had no corrections to make, we could print the whole New Testament in a little more than three months, with our present strength; and the whole Scriptures in little more than a year."

Extract of a Letter from Dr. Carey, dated Dec. 14, 1813—"This week we have obtained a person to assist in the translation of the Scriptures into the Kassai language, and I believe, the only one in that whole nation that can read or write. This is an independant nation of Mountaineers, lying between the eastern border of Bengal and the northern border of Burmah. About a fortnight ago, we obtained a man to assist in the translation of the Scriptures into the Sindh and Wuch languages. The country of Sindh lies on the east bank of the Indus, about 500 miles from the sea; and Wuch then continues along the same shore till it joins the Punjab or country of the Sciks. I believe we have now all the languages in that part except that of Kuch, which I hope will soon be brought within our reach. We have not yet been able to secure the languages of Nepaula, Bootan, Munipore, and Siam, and about five or six tribes of Mountaineers. Besides these, I am not acquainted with any language

on the continent of India, into which the word of God is not under translation. We are now engaged in translating it into twenty one languages, including the Bengalee which has been done."

Designation of a Missionary.

August 31st, a meeting was held at the Rev. R. Hall's meeting-house Leicester, for the purpose of setting apart Mr. W. Yates for the work of the Mission. The service was commenced by Mr. Blundell, after him Mr. Fuller prayed, and requested Mr. Yates briefly to state his motives for engaging in the work of the Mission. Mr. Yates having complied, Mr. Hall commended him to that God in whose service he was about to embark in an earnest and affecting prayer, attended with the usual form of laying on of hands. Dr. Ryland, under whose care at Bristol Mr. Y. had been pursuing his studies, as mentioned in our number for September, addressed him from 1 *Thes.* 2, 16. *forbidding us to speak to the Gentiles that they might be saved.*" Mr. Mitchell concluded the meeting by prayer.

The Vessel in which Mr. Yates has sailed is the Earl Moira, commanded by Captain Kemp, who is a member of the church at Calcutta, and has generously taken Mr. Y. free of expense for the passage. As Chaplain to the Ship we trust Mr. Yates's services will prove both agreeable and profitable to those on board.

While Mr. Y. was in London prayer meetings on his behalf were held at Eagle Street, and at Great Ailie Street meeting-houses. He left Town for Portsmouth on the 11th of October, and sailed on the following Lord's day.

Information from Mr. and Mrs. Trowt.

A letter has been received from Mr. Trowt, whose designation as a Missionary was mentioned page 217 of our No. for May. He dates July 1st. lat. 14,17 and long. 26. Their voyage had been pleasant and they had suffered no indisposition except sea sickness; they passed the tropic May 31, and the line June 20. He speaks in the highest terms of the obliging and attentive behaviour of Capt Cole and Mr. Perkins. "We have had public worship on deck (he says) on Sabbath mornings, since we left Madeira; the Crew are pretty attentive. Last Lord's day I addressed the Convicts, Soldiers and Crew on board the S— at the desire of the Captain; many of the people were very attentive."

THE [LONDON] MISSIONARY SOCIETY.

Extract of a letter from the Missionaries dated Eimeo, Sept. 8th, 1813.

What was said about the king, was pleasing and encouraging, both to ourselves, and we have no doubt to you also, and others of our friends. He is still at Taheite and exposed to many and strong temptations: however his example, in publicly renouncing the idol gods and religion of his country, and declaring his full conviction of the truth, superiority, and excellency of our religion, has had a powerful influence on the minds of many, both at Taheite, and this Island; convictions, stifled years ago, and instructions, as we thought, entirely thrown away, seem now to take effect: there is a stir among the people, many doubt and waver; some examine and enquire; in short, we have witnessed within the past six months what we did not expect, nor scarcely hope to see in our time; we have cause for praise and thankfulness, we have cause to rejoice, yet we rejoice with trembling lest some of our present expectations may not be realized, and we have no doubt but that what we have now to communicate will excite the prayers and thanksgivings of many in our behalf, and also in behalf of these poor Islanders. Hearing from time to time, that there was a stir among some of the people at Taheite, some of the brethren went over to inquire, and see how things were, they soon found that things of a favourable nature far exceeded their expectations, a prayer-meeting had been

instituted in the district of Pareé, without our knowledge, or any interference whatever: it originated with two of our old servants, named Oito and Tuaheine; these had enjoyed the means of instruction long ago, but continued as they now express it themselves, among the greatest and most hardened sinners in the place. Oito was brought under strong convictions in consequence of some expressions which the king had made use of: he then applied to Tuaheine for instruction, knowing he had lived long with us; this was the means of deepening the impressions on his mind, they separated from their companions, often conversed together, and retired to the bush to pray together; this soon excited the observation of others; many mocked and derided, but some young men and boys joined them, and agreed to cast off their gods and bad customs, keep the Sabbath, and worship Jehovah alone. These formed the prayer meeting above mentioned, and they had often, amidst much contempt, met together to pray, before the arrival of the brethren: they were persuaded to come over to Eimeo, to be near us for the purpose of further instruction, and attending school; to this they cheerfully agreed. Two of the brethren having made the tour of the larger peninsula of Taheite for the purpose of preaching to the people, returned accompanied by the two men above mentioned, and their companions. Previous to their arrival, there appeared some good beginnings here in Eimeo, among our domestics and others. After several conversations with those from Taheite, and others that appear desirous of instruction, on Sabbath day, July 25th. at the close of a public meeting for worship in the native language, we gave out there would be a meeting next evening different from any we had ever had here before; to this meeting we invited all that were truly desirous of being instructed in the word of the true God; all that really and sincerely renounced their false gods and desired to cast away all their evil customs; all that were willing and desirous to receive Jehovah for their God and Jesus for their only Saviour; all such we invited, and would be glad to see them next evening, and moreover, that we would write their names in a book if they wished, that we might know who they were. When the time appointed arrived, about 40 attended, and after prayer and singing in the native language, and an appropriate address, by brother Nott, on the design of the meeting, 31 of those present most cheerfully came forward to have their names put down as of the character above mentioned, some others declined it for the present, and we pressed no one, but urged upon them all attendance on the means of instruction. With these whose names are written down, we have had several meetings since, beside our common and general meetings for the instruction of the natives, and have had the satisfaction of adding 11 more to their number, which make in all 42. Among these last are the young chief of Huaheine, and a principal Arioi, who is also a priest.

It is not to be expected that all these will turn out well, yet in some of them we found much satisfaction and really think them proper subjects for baptism; yet we would not do any thing hastily and rashly. Some of them we have heard engaging in prayer, and have been astonished, and highly pleased with the propriety, fluency, earnestness, and warmth of their expressions. Their attendance on the means of instruction has been hitherto pleasing and encouraging, though some of them have already had a large share of derision and scorn.

Our school prospers of late, and there are between 40 and 50 attending it, chiefly grown people, who now begin to see a little of the value of instruction. We are much at a loss for want of Tahcitan books; the spelling book printed in England is now very useful. The latter part of the Scripture history, composed some years ago, has been lately examined, corrected and enlarged, with a view of sending it to the Colony, to get it printed at

Sidney if possible, as we want something of the kind very much for the use of the school, and hope the expense will not be great. This is an abridgment of the four evangelists, and acts of the Apostles, containing the history of the birth, life, miracles, sufferings, death, resurrection, and ascension of our Lord, the commission he gave his disciples, and their proceedings in consequence of it. It has since been neatly printed in New South Wales.

A translation also of the Gospel of Luke is pretty far advanced, and we hope to get it ready and forwarded to you before long, that it may be printed in England."

By a subsequent letter, dated Jan. 7, 1814. we learn that the people in general continued their attendance on the means of instruction; but none had been baptized. A young man called Mui, one of those whose names were written in July, died some weeks before; he had been exemplary in attendance on divine worship, constant in secret prayer, and "his dying testimony was simple but satisfactory."

RELIGIOUS TRACTS IN CHINA.

Letter from Mr. Milne,

To the Committee of the Religious Tract Society.

Canton, Feb. 7, 1814.

GENTLEMEN,

From the land of China, I beg leave for a moment to address you. The benevolence of your truly valuable Institution has flowed far and wide, but has not yet reached this "vast world of souls." Allow me, in the name of *Three Hundred Millions* of Pagans, a considerable proportion of whom can read, and all of whom understand the same language, to intreat that your Christian benevolence may be extended to them.

Fifteen thousand copies of a Chinese Catechism and Tract, both compiled by the Rev. Robert Morrison, have just come from the press, and are to be instantly circulated as widely as we can. I am in expectation of leaving Canton on the 10th, to carry them to the Chinese Settlers in Java, Malacca, and Penang: but what are they among so many? Three hundred thousand Tracts would scarcely supply these Settlers under our own Government; and yet these 300,000 Settlers *are not as one to a thousand* of the population of their own country!

We cannot, however, go farther, till British Christians enable us. For aid to print the Sacred-Scriptures, we look to the "British and Foreign Bible Society;" for our own expenses, in acquiring the language of the Heathen, and in supporting ourselves, we look to the "Missionary Society;" and (will you allow me to add) for assistance to print Tracts, we look to *You*. We are willing to take the labor; but we cannot pay for paper and printing without the kind aid of our friends at home.

Permit me to beg, that in the wide range of your extensive plan, you may include the Chinese Empire, which is the most populous, and of course, as an object for you, the most important on the face of the globe.

Such is the political state of this country at present, that we are not permitted to enter it, and publish by the living voice, the glad tidings of salvation. Tracts may, however, penetrate silently even to the chamber of the Emperor. They easily put on a Chinese coat, and may walk, without fear, through the breadth and length of the land. This *we* cannot do.

The Chinese people read much; and Mr. Morrison informs me, that *Tracts*, inculcating the worship of their dumb idols, and the reciting of the sacred classics, have been in use for ages among them. They are sent to the temples by individuals, who conceive that they have obtained favors from their gods, and are distributed, gratis, to all who will receive them, The Circulation of Tracts is no new thing in China; though, alas! the matter of them has been of little moment; no doubt of dangerous consequence.

From this paragraph, Gentlemen, you will see that this country possesses advantages, and a field for the Circulation of Religious Tracts, above many.

In hopes that we may be aided by you to print many thousand copies of important Tracts in the Chinese language, I conclude, with my earnest desires and prayers for the increasing prosperity of the Religious Tract Society, and for the comfort and spiritual welfare of all its friends.

I am, Gentlemen, your very humble Servant, at command in whatever relates to the Kingdom of Righteousness and Peace.

WILLIAM MILNE.

At the reception of such interesting intelligence from this devoted and excellent Missionary, the committee of the Religious Tract Society felt a high degree of pleasure, which they hope will be cordially and fully shared by every reader of his letter: and as the subject required immediate consideration, a Special Meeting was held, at which it was agreed to devote *One Hundred Pounds* to the printing of Tracts in the Chinese language. The Committee have also printed and circulated the above letter with an animated address on the Facility and Importance of printing Religious Tracts for Circulation in the Chinese Empire.

Letters have since been received from Mr. Milne; from which it appears that he had proceeded on his voyage, in company with 456 Chinese; among whom he distributed the Tracts: and left others at Palembang, where the Chinese are numerous. At Batavia they were eagerly received and read by the Chinese; and having supplied eight Chinese Schools, he had the pleasure of seeing them used as School-books, and had witnessed the children carrying them to and from School.—The Parents of others had sent them to request Tracts from Mr. Milne.

Subscriptions or Donations to the Religious Tract Society, or the separate object of printing and circulating Religious Tracts in China, and among the Chinese Settlers under the British Government in India &c, will be most gratefully received by *J. Reyner*, Esq. Treasurer, No. 50, Mark-lane; the Rev. *J. Hughes*, Battersea; the Rev. *C. F. A. Steinkopff*, Savoy, Strand; *Mr. F. Collins*, Depositary, 60, Paternoster-row, Cheapside; *Mr. T. Slate*, the Collector, 35, Great Russel-street, Bloomsbury; and by the *Rev. Leigh Richmond*, Turvey, near Olney.

DOMESTIC RELIGIOUS INTELLIGENCE.

NORTH WALES.

Extract of a letter from the Rev. Francis Hiley, of Lanwenarth, South Wales.

It is with pleasure I inform you of a letter, which I lately received from Mr. Christmas Evans, in which he relates the great prosperity of the Gospel, and the rapid increase of the Baptists in North Wales. He says, they baptize every sabbath to the number of seven, ten, twelve, and fifteen. "But," he adds, "the sabbaths are too few for the purpose of our baptizing in all places, so that we are obliged often to baptize on other days of the week." They have received last year in Anglesey four hundred. The revival has extended to Caernarvonshire and Denbighshire; and by a letter from Mr. Richard Foulkes, I learn they have baptized also great numbers there. The great topic of conversation among the people during the last harvest, was the prosperity of the Baptists. Some of those who have no goodwill to he Baptists, say "It will soon be over with them." Others say (and that is the more general

opinion) that all will be baptized before long because that is the mode of the bible." F. HILEY.

Nov. 8, 1814.

NEW CHURCH FORMED.

July 31, 1814, A Church of Jesus Christ, of the Denomination of Particular Baptists, was constituted at Staly-Bridge, Cheshire. An address on the Nature and Order of a Gospel Church was delivered by J. Rigby, Blackley, Yorkshire; afterwards the Brethren gave to each other the right-hand of fellowship, and commemorated at the table of their Lord his dying love. The prospect is pleasing; may the Wilderness blossom as the Rose.

ORDINATIONS.

Wednesday Sept. 21, 1814, Mr. George Dance was ordained Pastor over a New formed Baptist Church at Westoning near Ampthill, Beds. Introductory service by Mr. Chapman of Potton. Ordination prayer by Mr. Burton of Southill. The Charge by Mr. C. from *Jer.* i. 7, *Say not I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.* Sermon to the people by Mr. B. from *Heb.* xiii. 17.

Sept. 28. Mr. J. Chandler was ordained pastor over the small Baptist Church at Wedmore, Somerset. Introductory service by brother Viney of Bridgwater. Ordination Prayer, with imposition of hands, by brother Holloway of Bristol. The Charge by Dr. Ryland, from 2 *Cor.* v. 18, 19, 20. Sermon to the people by brother Porter of Bath from *Phil.* i. 9, 10. Other devotional exercises by brethren Viney and Cantle.

There appears to have been an old Baptist interest at Wedmore, as it is mentioned in Ivimey's History of the English Baptists, in the list of Churches in Somerset, as early as 1689. Since which period it seems to have been reduced in numbers and degenerated in sentiment. The Arian Baptists have occupied it for some time past. But their last Pastor having embraced calvinistic sentiments, thought it his duty to leave them, since which they have been mostly destitute. Brother Chandler labours much in the neighbouring villages, often preaching four times on the Lord's day, and a blessing appears to attend his labours. The old Meeting house at Wedmore was in a very decayed state, and they have been under the necessity of repairing it. But as they are few and poor they will be obliged to solicit the help of neighbouring churches; and they hope their applications to the friends of Christ will not be in vain.

Oct. 26, 1814. The Rev. James Griffiths was ordained Pastor of the Baptist Church at Wooton-under-edge, in thr room of the Rev. Daniel Sprague, deceased. The Baptist Meeting-house being very small, the Rev. Rowland Hill with much kindness offered the use of the Tabernacle on this occasion. The Rev. H. Page of Bristol begun the service with reading and prayer, the Rev. T. Flint of Gloucester delivered the introductory discourse, and received Mr. Griffiths' confession of faith, &c. Mr. Hawkins of Eastcombes prayed the Ordination prayer, which was attended with laying on of hands; Dr. Ryland, gave the Charge from 1 *Tim.* iv. 6. *A good minister of Jesus Christ.* Mr. Holloway of Bristol preached to the people from *Phil.* i. 27, *Only let your conversation be as it becometh the gospel of Christ.* The Rev. Mr. Lewis, pastor of the Independent Church at Wooton, concluded.

In the Evening Mr. Vernon of Downend prayed, Mr. Page preached from 1 *Cor.* xiii, 19. and Mr. R. Hill concluded in prayer. The congregation was very large and attentive, both at the Ordination and in the evening, as well as on the preceding evening, when Dr. Ryland preached in the same place.

Vindication of Dr. Carey from the aspersions of Mr. Pendegrast.

Extract of a letter from Dr. Carey to Mr. Fuller, dated Calcutta, Feb. 24, 1814.

"I have received a letter from Mr. B. informing me of the Debates, and containing an extract from the *Times* paper, in which Mr. Pendegrast stated his having seen me on a hogshead, haranguing the natives; that a mob was raised; and I was saved by the police. Not a syllable of that Statement is true. I never mounted hogshead, pipe, or tun in my life. I never preached in Calcutta Streets in my life. I need not therefore say that the police never saved me from the fury of the mob, for I never in my life needed their interference. I may say more, I believe no one, either European or Native, ever preached in Calcutta Streets: I am sure the Police never had occasion to interfere. Such men are not aware of the contempt with which their flimsy and unprincipled statements are read here.

"Calcutta is no more the seat of infidelity, as it was some years ago. It was then the fashion; and men whose minds were contracted, or too superficial to think, joined the multitude, were staunch infidels, and made sport of religion and the bible. Now there are some hundreds of praying persons in the Town, and some in every department of life. The consequence is, that now a multitude who think but little, join with others in a profession of the Gospel, and even those who never attend any place of worship are desirous of being included in the number of nominal christians. Genuine religion, however, does prevail, and the cause of truth is spread on every hand."

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